THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." DOCTRINE AND COVENANTS 130: 20-21.

No. 46, Vol. 87 Thursday, November 12, 1925 Price One Penny

GROWTH MANIFEST IN THE CHURCH*

PRESIDENT HEBER J. GRANT

(*Concluded from page 711*)

I AM WELL AWARE of the fact that it is tiresome to any audience to listen to a speaker when most of his time is occupied in reading; but when I contemplate the fact that my words uttered here to-day will be published in *The Deseret News*, which goes into the homes of the Latter-day Saints from Canada on the north to Mexico on the South; when I realise that what I am saying here is to be published in a conference pamphlet, copies of which will be sent to the missionaries all over the world, then I am far more anxious to have the words of the Lord and the Saviour of the world published in this address than to make remarks myself. I desire therefore to read what the Saviour said:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

"Behold, you have my gospel before you, and my rock, and my salvation.

"Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

"And if you have not faith, hope, and charity, you can do nothing."

This quotation is from the Eighteenth Section of the Doctrine and Covenants.

TESTIMONIES OF MISSIONARIES

It fell to my lot two weeks ago to-day to sit upon the stand in the Assembly Hall and listen to the testimonies of five young men who had just returned from missions, and then listen to the testimony of James H. Moyle, the father of one of those young men. My heart was thrilled with the testimony they bore, and their undoubting knowledge that God lives, that Jesus is the Christ, the Redeemer of the world, the Saviour of mankind, that Joseph Smith is a prophet of the true and living God, and that the Gospel, commonly called "Mormonism" by the world, is in very deed the plan of life and salvation again restored to the earth.

I rejoice in the absolute knowledge which I possess of the truth as contained in Section Seventy-six of the Doctrine and Covenants, which is known among us as "The Vision." I have been thrilled with the testimony there borne by the Prophet Joseph Smith, as I have repeated it time and time again; and if it were repeated every day of my life, as I supplicate God from day to day, it would do me no harm:

"This is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him." [Thank God they are few and far between.]

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

DIVINITY OF THIS WORK

When preaching to those not of our faith, in different parts of the world, I read, whenever I have the opportunity, the articles

promulgated by Joseph Smith known as the thirteen Articles of Faith of the Church of Jesus Christ of Latter-day Saints. I rejoice in reading them and in testifying to those who know not the truth that in very deed those Articles have been vindicated; that we believe in God the Eternal Father, and in His Son Jesus Christ, and I testify to the world that we know that they live, because they appeared to Joseph; that we believe men must be called of God, and we know that they have been called of God in our day, because the Apostles of the Lord Jesus Christ ordained Joseph Smith and Oliver Cowdery. We believe that men should receive the Holy Ghost, and we testify to all the world that they have received it in this Church. I rejoice that all the gifts and graces that were enjoyed in ancient days—the speaking in tongues, the interpretation of tongues, the healing of the sick, and kindred gifts as enumerated in the Articles of Faith—are enjoyed by the Latter-day Saints all over the world, wherever this Gospel has gone. I rejoice in the wonderful faith and knowledge of the Latter-day Saints regarding the divinity of this work. I am thankful beyond expression that wherever this Gospel has gone, in answer to humble, faithful prayers, God has given to individuals all over the world a knowledge for themselves concerning the divinity of this work. What kind of men and women should we be, as Latter-day Saints, in view of this wonderful knowledge that we possess—that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God? We should be the most honest, the most virtuous, the most charitably-minded, the best people upon the face of the earth.

That God may help us to live up to the knowledge we possess, that we may grow in the light and knowledge and testimony of the Gospel, and that our lives shall be a bright and shining testimony of the divinity of this work in which we are engaged is my prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

NINETY-SIXTH SEMI-ANNUAL CONFERENCE

(*Continued from page 717*)

OVERCAST SKIES and a drizzling rain failed to diminish the attendance at the third session of General Conference, Monday forenoon, October 5th.

ELDER ORSON F. WHITNEY, of the Council of the Twelve, began his discourse by quoting the ninth Article of Faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." The speaker's reason for referring to the subject at this time was a remark attributed to Colonel William Jennings Bryan, during the famous

evolution trial at Dayton, Tennessee. He was reported to have said that to destroy the Bible would be to destroy revealed religion. Elder Whitney denied this proposition, though he avowed himself in full sympathy with the Great Commoner in his general attitude on that historic occasion. He then proceeded, in part, as follows.

When God made man in his own image, He made a man and not a monkey, nor any other animal out of which man has evolved. Adam, the great father of the human family, was neither a savage nor a cave-man. He was no ordinary character. In the heavens, before this earth was organised, he was Michael the Archangel, one of the noble and great, chosen, before he was born into this world, to play a leading part in the Divine drama having as its purpose the uplift and promotion of the lesser intelligences in the midst of which God stood at the beginning. Adam's fall was a part of the great plan. It brought death, but it also produced the human race, gave bodies to the spirits that were waiting for them, that they might become "souls" and go on to perfection, through power of the atoning sacrifice wrought out by the Redeemer of the world. Adam was the first to receive and obey the Gospel, revealed to him out of eternity at the very beginning of time. He presides over all the Gospel dispensations. He is the Ancient of Days, the great prince and patriarch of the human family, and never at any time was he a jungle-inhabiting ape or even an unenlightened cave-man. He knew more about science—the sources of science—than any evolutionist has ever dreamed of knowing. Science is a part of religion, a form or branch of revelation; and religion itself—true religion—is the science of eternal life.

Elder Whitney then took up Colonel Bryan's remark that the destruction of the Bible would mean the destruction of revealed religion, and showed that there are at least three books, in addition to the Bible, that would have to be destroyed before revealed religion could perish—namely, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, which three, with the Bible, are the accepted doctrinal standards of the Church of Jesus Christ of Latter-day Saints. All these good books have to do with revealed religion, and would have to be destroyed before it could see destruction. Even then it would survive if a man like Joseph Smith remained, to receive from God the revelations of His will.

Revelation does not depend upon books. The sacred volumes named are all precious as containing the word of the Lord, but they are not a sufficient guide for a progressive people on the way to the celestial kingdom. We have something better—a living, heaven-inspired Priesthood, through whom the Lord manifests His will. Other churches are built upon books, traditions, decrees of councils and synods, private interpretations, man-made doctrines, maybe-so's and peradventures. But the

Church of the Living God stands where He has placed it, upon the rock of Divine revelation, and the gates of hell can not prevail against it.

No, the destruction of the Bible would not destroy all that God has revealed. It would not destroy what the other good books contain, nor seal up the heavens against future revelation. It would only remove a history or a handbook of religion, a record of the Gospel's experience among men, one of the means used by the Almighty to preserve upon the earth a knowledge of the truth as heaven has revealed it.

Elder Whitney then quoted the Prophet Joseph's definition of Truth—the knowledge of things as they are, as they have been, and as they will be—and concluded by reciting John Jaques's well known hymn, "Oh Say What is Truth?"

Elder David O. McKay, of the Council of the Twelve, said that in his opinion the worldly religion of to-day is too perfunctory. It does not express the true emotions of mankind; it seems to have forgotten the true significance of Christ. This was well illustrated during the recent World War, he said. Before going to the front the men had practically forgotten Christ, religion did not seem to touch them; but in times of extreme danger their thoughts would turn to Him. Too many in the pseudo-Christian world are like the soldier—they have nearly forgotten Christ.

Though many young men are careless and apparently indifferent to religion, yet deep down in their hearts they are asking the question: How may we know God? One way is by the exercise of reason. Though but a dim guide, still altogether too few people take advantage of this means of knowing Him. Another way is to accept the testimonies of those who were witnesses of the death and resurrection of Christ. As typical of this class of evidence Elder McKay cited the testimony of the Apostle Peter as contained in The Acts. He then proceeded to point out how definitely the authenticity of this book of the Bible has been established. He also referred to the testimony of Paul, and further said that the world to-day has an unimpeachable testimony in the evidence given by Joseph Smith when he declared that he saw God the Eternal Father and His Son Jesus Christ, and, therefore, knew that they lived.

Others, said the speaker, whose integrity can not be questioned, have in this day borne solemn testimony that God lives. Even then, said Elder McKay, there is a higher testimony than that of man, for God will reveal to the seeker after truth the reality of His existence—not as a great force or power, but as God the Father, the Father of humankind.

Elder Joseph Fielding Smith, of the Council of the Twelve, bore testimony that he also knows that God lives and that Jesus Christ is the Redeemer of the world. But, he said, man can

never know God in mortality as he will know Him when, through obedience to His Gospel laws, he comes to dwell with Christ in the celestial kingdom of God.

Christ's work did not consist merely in coming to earth and dying for the sins of the world. His mission began in the pre-existence, when under the direction of the Father the plan for the redemption of man was formulated.

What concerns us most, said Elder Smith, is the fact that God has revealed to mankind on this earth the eternal Gospel plan. Immortality means life without death, but eternal life means more than that, it means life with God the Eternal Father and His Son Jesus Christ. He referred to Christ's conversation with the woman of Samaria when He said, "Whosoever drinketh of the water that I shall give him shall never thirst."

In closing, Elder Smith said that those who obey the principles of the Gospel will inherit eternal life—more than immortality, for all mankind will inherit immortality, but eternal life, life in the celestial kingdom of God, awaits only those who live the higher laws of the Gospel, those who endure to the end. No man is saved as long as life endures; there is always a possibility that man may fall from grace. So it behooves all to endure to the end, that they may dwell with Jesus Christ in life eternal in the celestial kingdom of God.

(TO BE CONTINUED)

THE SHEFFIELD CONFERENCE

THE FALL CONFERENCE of the Sheffield District was held at Sheffield on October 25th. There were in attendance Mission President James E. Talmage, Sister May Booth Talmage, Elders Junius S. Romney and Z. Vernon Derrick of the Liverpool Office, President and Sister Ernest J. Johnson and Elders David W. Eardley and Ellis A. Hipwell of the Leeds Conference, Elders Lavon E. Darley and Joseph L. Muirbrook of the Hull Conference, Elder Landell S. Merrill of the Manchester Conference, President James H. Bowns and all the Traveling Elders of the Sheffield Conference. Three general sessions were held, as also special meetings of the Priesthood, Relief Society workers, Mutual Improvement Association members, and Missionary Elders. Special musical numbers were given during the conference by Sisters Hilda Shaw and May Prince and Elders David W. Eardley and Charles L. Johnson.

In the morning session a very instructive program on "The First Principles of the Gospel" was presented by the Sunday School children. Elder Romney spoke briefly on the splendid manner in which the program was given, and pointed out by story that the Sunday Schools are a directing force in the lives of the

children and can be made a great power for good in their behalf. President Talmage interpreted the words of the Saviour, "Be ye therefore perfect, even as your Father which is in heaven is perfect", by pointing out that the perfection attained by man on his plane of life could not be the perfection that God the Father enjoys on His plane, but that each could be perfect in his own sphere of action. Man should strive for perfection in this life to the same degree that God has attained perfection in His exalted sphere.

Addresses were given during the conference by Elders J. Leland Behnnin, George T. Blanch and Henry D. Bradford.

President Bowns, in the afternoon session, considered the commandment "Honour thy father and thy mother"; and illustrated by stories the appreciation we should manifest to our parents for the many kindnesses they have shown to us. Elder Derrick related the story of the Restoration, and commented on the fact that even though Joseph Smith brought something of great value to the world, yet most people persecuted him and rejected his message.

Sister Talmage spoke of her recent visit to continental Missions, and pointed out that during this visit she had been impressed with the thought that blessings come to those who live in accordance with the teachings of the Gospel. Sister Talmage stressed the importance of the M. I. A. slogan for this year, and encouraged all to read the book of St. Matthew as an aid in securing an individual testimony of the divinity of Jesus Christ. President Johnson of the Leeds Conference explained the relation that the Book of Mormon bears to the Bible, and showed that the volume of modern Scripture is simply an additional testimony of the divinity of Christ and is in no way contradictory to the Bible. President Talmage explained that if we accept Christ as an inspired teacher then we must accept Him as the literal Son of God, for He declared Himself to be such.

In the evening session, President Talmage explained that nothing of really great worth has ever been accomplished without causing offense to some. On all sides people became offended by the Christ Himself, yet He accomplished His mission. He counseled the members of the Church to shun evil thoughts, and to guard the tongue as an unruly member, which is liable to give offense if not carefully controlled—in short, to be true Latter-day Saints in word, deed and action.

HENRY D. BRADFORD, Conference Clerk

IT IS EASY in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 12, 1925

EDITORIAL

TRUCE OR ABIDING PEACE?

The Eleventh of November is a day of outstanding interest to every nation. On that day in the year 1918 the prearranged truce in the Great War went into effect; and for the first time in more than four years the frightful work of demolition and slaughter was halted.

Armistice Day it is called; and its annual recurrence has not been allowed to pass, thus far, without some mark of celebration, although this has not always taken the form of the solemn and reverent thanksgiving that appeals to many as most appropriate.

A truce or armistice may be but a temporary or at most a tentative cessation of hostilities; but right glad should we be that the suspension of actual battle at the time named was followed by the establishment of a peace treaty, which is now seven years old and still in force. Long may it endure!

Many times the stability of the compact of peace has been seriously threatened; and some of the wisest of the world's statesmen, fearing the breaking of another storm, have lifted their voices in timely and forceful warning, which, happily, has been heeded. Not a single nation has yet recovered from the shock of the mighty conflict. Wide-spread suffering, directly consequent upon the ravages of war, persists as a condition afflicting the people of every country; and grave problems of adjustment and reconstruction stand yet unsolved. But conditions are improving. Slowly, but, let us hope, surely, stricken humanity, though maimed, bruised and bleeding, is rising to a renewal of endeavour rich in promise.

Armistice Day this year is deserving of greater respect and more confident hope than have been associated with any of its earlier anniversaries; for within the past month, specifically on the 16th of October, a security pact was signed by the representatives of the great European Powers, whereby the dangers of another really great war on this hemisphere become comparatively remote. This document, fraught with such encouraging possibilities, is the product of the Locarno Conference, so named from the little Swiss town in which the commissioned spokesmen of the nations convened. In editorial comment, the *Literary Digest* refers to the works of the Conference as "results which

mark, in the opinion of many observers, the dawn of a new era of peace and good-will in Europe", and continues:

"France and Belgium and Germany, the ancient enemies, have promised, in effect, never to fight again. And as an earnest of good faith they have signed five treaties and have agreed that between them shall stand a demilitarized zone along the Rhine, which neither will ever cross to attack the other. To reenforce this security Great Britain and Italy promise to go to the military assistance of either nation which shall be the victim of aggression by the other. In addition to this Rhineland security pact the German representatives at Locarno signed arbitration treaties with Poland and Czecho-Slovakia, with whom Germany has had troublesome boundary disputes pending. While all these agreements are regional, their influences for peace, it is generally predicted, will be world-wide."

No stronger promises, no greater obligations to maintain peace in Europe have ever been made or assumed. Optimism as to their full realisation runs high. A submergence of nationalism with the rise of a mighty federation, the "United States of Europe", is depicted as a dream-vision of the not distant future.

Even a tithe of the benign results so fervently hoped for and confidently awaited would be an unprecedented boon; and the full measure of blessing may be realised if the nations will make good their promises in letter and spirit. This is a turn in the right direction, a move toward repentance and a better life. Even as Nineveh was spared when its wicked inhabitants, from the king on his throne to the least of his subjects, turned unto the Lord with faith, repentance and good works, so may the sin-afflicted peoples of this day escape the impending calamities that have been proclaimed by divinely commissioned prophets as the inevitable consequences of persistent transgression. But, be it known, there is no other way of escape!

As with individuals so with nations, tongues and peoples, unless they live in accordance with the law of God, they shall surely perish:

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations."

Let all hope, pray and strive for peace, in the one way of assured effectiveness—obedience to the requirements of the Gospel of Jesus Christ. It is the only way by which the impending calamities of these, "the last days", may be averted.—J. E. T.

A MAN'S FORTUNES are the fruits of his character, a man's friends are his magnetisms.

LATTER-DAY SAINT HYMNS

EDITOR'S NOTE: A series of articles on our Latter-day Saint Hymns, of which this is the first, will appear from month to month in this magazine. They are presented especially for use in the Mutual Improvement Associations but will undoubtedly be interesting and instructive to all who will read and study them.

The hymns written by Latter-day Saint authors are full of the fervour that characterises the people as a religious group. Many of them are the offspring of historical events of great importance; preserving the emotional past and breathing the marvelous hope of the future of the Latter-day Saints. Whatever the limitations of the hymns of the Latter-day Saints may be, we face the gratifying fact that they are greater in number and better in quality than one could ordinarily hope for, when we take into consideration the youth of the Church and the strenuous life that has been led by its adherents. Yet from the very hardships that have been endured by this people have come some of their most inspirational hymns.

It will be the purpose of this course of lessons to present the values of such hymns as may be selected in such a way that we may come to know something of their historical significance, as well as to be led to appreciate more thoroughly their thought content, their emotional content, and their literary effectiveness.

"THE SPIRIT OF GOD LIKE A FIRE IS BURNING"

This hymn has grown to be the medium of expression of the soul of the people of the Church. It was written by William Weldon Phelps, in Kirtland, Ohio.

It was composed for the dedication of the Kirtland Temple. It is distinguished as the first hymn composed and used for the dedication of a Temple in these latter days.

The story goes that the Prophet Joseph Smith went into the printing office where W. W. Phelps was at work. On seeing him come in, Elder Phelps presented the poem. The Prophet expressed great delight with the hymn. It was later printed on pieces of white satin in which form it was used at the dedicatory service. Immediately following the prayer of dedication, which was given through revelation, this song was sung. We can scarcely conceive of a hymn being sung under more propitious circumstances, certainly its setting was little short of ideal. In the course of our lesson, we shall seek to show that the hymn was in spirit and in substance well suited to the occasion, thus making of it an "occasional" or specialised hymn of the very first order.

From this introduction we proceed to a study of the first stanza, and here we wish to say that the unit of composition which is

generally called the *paragraph*, in prose, is known as the *stanza* in poetry; and that a *verse*, technically speaking, is a line of poetry:

> The Spirit of God like a fire is burning!
> The latter-day glory begins to come forth;
> The visions and blessings of old are returning,
> The angels are coming to visit the earth.

The Spirit of God like a fire is burning! In the early Christian Era there were those who, feeling the warmth of the Spirit of God, referred to it as a burning within, so that W. W. Phelps' figure has a double power, first that it is apt, and second, that it suggests a beautiful incident in the lives of the Apostles of old.

Passing to the second verse or line of the hymn—*The latter-day glory begins to come forth*—we are confronted with the fact that it takes many words to describe what glory is; indeed, it is doubtful if the word really admits of description. At any rate, it appears to be the blending of the desirable and admirable, and is born of a most exultant and hopeful mood.

The third line—*The visions and blessings of old are returning*—is a very fine example of the quality of suggestiveness in literature. Let us pause and consider how it draws on the knowledge and imagination of the past, as we recreate all of the wonderful visions and blessings of olden times. It is certainly not surprising that literary critics insist on suggestiveness as a prime quality in literature.

The fourth line—*The angels are coming to visit the earth*—calls to mind all the visitations of holy angels since that first prayer in the woods, when the Father and the Son came in response to Joseph's petition.

Each stanza is followed by a chorus truly wonderful in quality:

> We'll sing and we'll shout with the armies of heaven—
> Hosanna, Hosanna to God and the Lamb!
> Let glory to them in the highest be given,
> Henceforth and forever: Amen and Amen.

This chorus is of the very essence of the occasion. In supreme joy at the completion of the holy house, those of earth desire to mingle their song of praise with those of heaven. Then follows the shout of *Hosanna, Hosanna to God and the Lamb.* No other words in the language so fully indicate the dedication of a Temple to the Most High as these; in fact "Hosanna" is almost certain to call to the mind of a Latter-day Saint the thrilling experience of the "Hosanna Shout" as given at the dedication of our Temples. In view of this fact the use of the expression, "Hosanna, Hosanna to God and the Lamb" is very effective.

The second stanza reads:

The Lord is extending the Saints' understanding,
Restoring their judges and all as at first;
The knowledge and power of God are expanding;
The veil o'er the earth is beginning to burst.

This stanza does not contain any heightened literary expression, its value lies in the fact that it recounts some of the things that are making for the redemption of mankind and for the glory of God on earth.

The Lord is extending the Saints' understanding—a line indicating that the power of the Saints to comprehend truth is being enlarged. *Restoring their judges and all as at first*—a repetition of the thought that the Gospel in its purity is being restored. *The knowledge and power of God are expanding*—a condensed line, always permissible in poetry if it preserves the meter or music of the verses. The thought seems to be that constantly the Saints are adding to their information concerning God and His almighty power. *The veil o'er the earth is beginning to burst.* This line forms the climax of the stanza. The climax is the point of greatest exultation, perhaps, in a hymn such as we are considering. W. W. Phelps reaches a climax in each of his stanzas. To turn to the line on its content side: We find a most fortunate touch of imagery, for surely the veil did burst at the dedication of the Kirtland Temple, and surely it has grown transparent at the dedication of succeeding Temples, until there are many among the Latter-day Saints who have seen holy angels in the Temples of our God.

The third stanza is not frequently sung. It reads:

We'll call in our solemn assemblies in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions and blessings and glories of God.

This stanza may be discussed as a unit. It suggests in the first place the solemn assembly of the Priesthood, gathered together on special occasions. Then attention is called to the fact that one of the solemn obligations of the Church is to spread the Gospel. Then follows the intimation that our blessings are predicated on our faith.

Approaching the fourth stanza we read:

We'll wash and be washed, and with oil be anointed,
Withal not omitting the washing of feet;
For he that receiveth his penny appointed
Must surely be clean at the harvest of wheat.

This stanza has in mind Temple ordinances, and is therefore appropriate for a dedication hymn. It, too, is full of the quality of suggestiveness, bringing to our minds the instance of washing of

feet to be found in the Scripture, also the parable of The Labourers in the Vineyard.

The fifth stanza speaks of:

> Old Israel, that fled from the world for his freedom,
> Must come with the cloud and the pillar amain:
> A Moses and Aaron and Joshua lead him,
> And feed him on manna from heaven again.

An analogy between the way God gathered ancient Israel to the land of promise and the way He is gathering modern Israel, that Zion might be built and become the abode of the just. A fitting analogy is very effective as a literary device.

> How blessed the day when the lamb and the lion
> Shall lie down together without any ire,
> And Ephraim be crowned with his blessing in Zion,
> As Jesus descends with His chariots of fire!

It is noted that a climax is frequently reached in the last line of the stanza. The last stanza of the hymn forms the climax of the hymn. In this stanza the Millennium is foreshadowed, and the imagination goes forward and backward—backward to the wonderful allusions made to the Jewish Scripture, and forward to that time, blessed, indeed, when Jesus shall come to reign as King of kings and Lord of lords.

In conclusion we would draw attention to the comprehensiveness of the hymn, for the poet has covered time from the first vision to the great consummation to be brought about by the Prince of Peace.

FROM THE MISSION FIELD

Departures—Sister Helen Talmage and Elders Kenneth F. Schade, John H. Smeath and Clyde R. Service sailed for their homes Friday, November 6th, per s.s. *Montclare.*

Releases—The following Missionaries have been honorably released from their labors in the British Mission to return to their homes:

Eder Sterling C. Rigby who has labored in the Sheffield Conference and the Welsh Conference.

Elder Samuel P. Martin who has labored in the Hull Conference and the London Conference.

Baptisms—A baptismal service was held in Sheffield on October 24th. Two candidates were baptised by Elder Henry D. Bradford and confirmed by Elders J. Leland Behunin and George T. Blanch.

A baptismal service was held at Plymouth (Bristol Conference) October 25th. One candidate was baptised by Elder Peter J. Clarke and confirmed by Elder LeRoy E. Peterson.

On Sunday, November 1st, a baptismal service was held in the Norwich Branch. Four candidates were baptized by Elders Ben E. Summers and Harold L. White, and confirmed by President Ralph C. Jones and Elders Ben E. Summers, Raymond Murphy and Alfred Burrell.

Transfers—The following transfers of Missionary Elders have been made from and to the Conferences specified: Walter F. Whitehead from Norwich to London; Ben E. Summers from Norwich to London; John C. Hooper from Hull to Bristol; David H. Newman from Birmingham to Welsh; Harvey P. Foster from Nottingham to Bristol; Grant M. Broadhead from Nottingham to Norwich; John H. Wilson from Scottish to Nottingham, and J. Harrison Tomlinson from Manchester to Scottish.

Missionary Meetings—Of the Bristol Conference at Plymouth on October 24th.

Of the Liverpool Conference on October 24th at Blackburn at which Elder Alfred E. Randall gave a talk on "The Atonement."

Of the Leeds Conference at Bradford on October 22nd.

Of the Sheffield Conference at Sheffield on October 24th at which the reports made by the Missionaries showed a marked increase in the tracting done.

Of the Leeds Conference at Bradford on October 31st.

Arrivals and Appointments—The following Missionaries arrived in Liverpool, Saturday, November 7th, per s.s. *Montnairn*, and have been thus assigned:

For the British Mission—Archie Baird, Mink Creek, Idaho, to the Manchester Conference; James Spartley Chadwick, American Fork, Utah, to the Sheffield Conference; Will B. Jex, Salt Lake City, Utah, to the Leeds Conference; Grant William Wilde, Union, Oregon, to the Liverpool Conference.

For the Swiss-German Mission—Stanley Brox, Manti, Utah; Harold Moses Cummings, Salt Lake City, Utah; Hyrum Reichmann, Salt Lake City, Utah; Carl E. Richins, Henefer, Utah; Clifford S. Richins, Henefer, Utah; Edward Moroni Richins, Echo, Utah.

For the German-Austrian Mission—George Alfred Reynolds, Salt Lake City, Utah; George Reynolds Russell, Salt Lake City, Utah.

For the Netherlands Mission—David Elmo Hamilton, Murray, Utah; Royal Grant Smith, Salt Lake City, Utah.

For the French Mission—Jack Ness, Salt Lake City, Utah.

Socials—An enjoyable social was held in the Norwich Branch on October 17th.

On October 29th a farewell social was held in the Handsworth Branch (Birmingham Conference) in honour of Elder David H. Newman who has been transferred to the Welsh Conference.

The Belfast Branch (Ulster Conference) held a social on October 30th.

A farewell social was held in Sheffield Branch on October 19th in honour of Elder Clyde R. Service.

The Relief Society of the Sheffield Branch held a social on October 24th.

A social was held in the Plymouth Branch (Bristol Conference) on October 24th.

A farewell social was held in the Norwich Branch on October 31st in honour of President Ralph C. Jones who has been honourably released, and Elder Ben E. Summers who has been transferred.

A social was held in the Ipswich Branch (Norwich Conference) on November 2nd.

A farewell social was held in the Grimsby Branch (Hull Conference) on October 31st for Elder John C. Hooper who has been transferred.

A farewell social was held in the Liverpool Branch (Liverpool Conference) on October 27th in honour of Sister Helen Talmage who is returning to America.

Branch Conferences—Of the Lancaster Branch (Liverpool Conference) on October 11th. President Rulon W. Openshaw and Elder Adrain V. Toolson were the speakers.

Of the Swindon Branch (Bristol Conference) on October 11th. President Ianthus L. Richards was the speaker.

Of the Nuneaton Branch (Birmingham Conference) on October 18th. The theme of the Sunday School session was "The Sacrament." The speakers were President Milton England, and Elders Morgan Hawkes, Elwood G. Meadows and Boyd W. Madsen.

Of the Accrington Branch (Liverpool Conference) on October 18th. "Why I am a Latter-day Saint" was the theme of the program given by the Sunday School children. The speakers were President Rulon W. Openshaw and Elders Adrain V. Toolson, Cecil B. Crane and Jay M. Booth.

Of the Rochdale Branch (Manchester Conference) on October 18th. The speakers were President Alvarus H. Parry and Elders A. Don Batty, Glenn E. Nielson, Landell S. Merrill, John E. Simpson, Frank Kelsh and George Dale.

Of the Eastwood Branch (Nottingham Conference) on October 18th. "Prayer" was the subject treated in the morning session. The speakers were President Boyd H. Ririe and Elder Raymond H. Haight.

Of the Stroud Branch (Bristol Conference) on October 18th, at

which President Ianthus L. Richards and Elders Lee W. Lund, Lavon E. Payne and A. R. Fletcher were the speakers.

Of the Halifax Branch (Leeds Conference) on October 18th. "Why I Want to Live the Gospel" was the theme of the program given by the Sunday School children in the morning session.

Of the Clayton Branch (Leeds Conference) on October 25th. The subject of the program in the Sunday School session was "The Creation." The speakers were Elders Don J. Thurgood, M. Edward Williams and Stanley W. Robertshaw.

Of the Nottingham Branch on October 25th. President Boyd H. Ririe and Elders Raymond H. Haight and George S. Wright were the speakers.

Of the Hyde Branch (Manchester Conference) on October 25th. President Alvarus H. Parry and Elders Jesse N. Decker and James K. Knudson were the speakers.

Of the Plymouth Branch (Bristol Conference) on October 25th. The theme of the program in the Sunday School session was "The Book of Mormon." The speakers were President Ianthus L. Richards and Elders Peter J. Clarke and LeRoy E. Peterson.

Of the Birkenhead Branch (Liverpool Conference) on October 25th. President Rulon W. Openshaw and Elders Harley K. Fernelius and William G. Bennett were the speakers.

Of the Sparkbrook Branch (Birmingham Conference) on October 26th. The speakers were President Milton England, and Elders Morgan Hawkes, David H. Newman and Brother William J. Dyson.

Of the Nelson Branch (Liverpool Conference) on November 1st. "The Golden Rule" was the theme of the program in the Sunday School session. The speakers were President Rulon W. Openshaw and Elders Alfred E. Randall, Allen O. Johnson and Harry I. Willmore.

Of the Bradford Branch (Leeds Conference) on November 1st. "The Book of Mormon" was the theme of the program in the Sunday School session. The speakers were President and Sister Ernest J. Johnson and Elders E. Leland Nichols and M. Edward Williams.

CONTENTS

Growth Manifest in the Church 721
Ninety-sixth Semi-annual Conference 723
The Sheffield Conference ... 726
Editorial: Truce or Abiding Peace 728
Latter-Day Saint Hymns ... 730
From the Mission Field 733

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN